

[REDACTED]  
Must Remain in  
Transcription Room

M 2287

Thursday, August 16, 1973

Group I

The Land

MR. NYLAND: So, the last evening. Didn't take very long, did it? This is more like a regular Group I, or still too many?

I hope that those who went to Seattle got something out of it, as a group effort. I am sorry that I didn't appear as much as I had wished, but apparently my eyes do get tired and I have to just be a little careful, that's all. But for many of you I think it was a, a good experience. Maybe, who knows, we can do it again. I hope it didn't cost you too much, because if you have to figure it out in methods of cost and loss of money, how are you going to evaluate what you get in return or the possibility of being reminded? And that is what it should do and also when you think about it, now, later, that you then use it for your Work.

I talk now more about your Work, because the assumption is that I don't have to justify it. I have to assume that you are interested and that you honestly want to pursue this particular road of Gurdjieff. That you become more and more devoted to it, that you, if you have interest in many other things, that gradually you will start to evaluate what Gurdjieff gives and what the meaning is

of that form of Objective inner life or that what is really the place of a man in relation to the totality of the Universe. Those are terribly big things. Who are we to have any particular kind of idea of what we are in relation to such things that are so completely incomprehensible?

But you see, I must assume that you want to Work. Otherwise it's no use for me to come. And although there are many different problems that of course come up in ordinary life, you have to see again more and more if the Ideas of Work or the attitude of Work itself or the change of yourself as a result of Work on yourself can be helpful to settle the questions of ordinary life. And so in Group I and also in the other groups you must start from the standpoint of what is needed for me to see to what extent can these Ideas help me and the big thing to start with is, of course, how can you become Impartial to that what is happening, both outside of you and, of course, within you, of your own state or the consideration of the level of your being during the day and to become quite honest about that, because if you don't do that, you simply will accept certain things as statements; it comes in one ear and goes out through the other. And it doesn't make any difference as far as your mind is concerned because it is not affected, and let alone your heart, because how will you receive information with your heart? Through your body? Have you ever experienced vibrations of your body as a result of certain things that take place outside of you? Sometimes I've talked about music, how it can effect you in three different ways, and one is actually a vibration of the body itself, and of course the emotional influence is of--by hearing, but then instead

of going direct to the brain it goes to your heart, or first solar plexus, probably. And the brain, whatever there is in muses, you try to analyze and theorize about and so forth; to me that is neither here or there. It is here and there when you talk together, when you exchange on a very definite basis your ideas of someone else, or criticism of someone else, or statements of yourself which you want to communicate for whatever reason.

And in the category of that kind of exchange, I have talked, when was it, at the -- at the chicken coops, about relationships. I hope it is understood now. I mean I must also assume that, that there has to be more cooperation between the women and the men and that particularly the trio, I call them the 'executive branch', that that is going to operate that way and be open for suggestion.

But you see, that's only a small part of it. You lose a tremendous amount of energy in criticizing each other or having an opinion and sometimes extremely mean, so Goddamned awful, not at all your own business, because I hear these things and I am familiar with them. We have them in Warwick. We are not beautiful holy angels. We're just like ordinary men, people, common people and here we are the same way; that is, we start out with that, but here you have to do something because that's the idea of Work, that you're going to change. And I tell you now that you have to change because you're still interfering with conditions of other people about whose life you don't know a Goddamned thing. And they are not going to tell you because it's sometimes extremely difficult to tell and they themselves are under influences which you do not know in general, and you have no right. I would almost say you have no right to think

about it. You can see it and sometimes you can say, 'I am a little sorry'. I wished you would experience certain things that people do experience when their emotions are involved in it and that they're up against it not knowing exactly what to do and how to do it and then you come in with your vile remarks sometimes. It stinks; you know that. And I am not mincing any words about it because why should I. I think you are sometimes terrible in gossiping about each other and the word is out of your mouth before you know it. You ought to be Goddamned sorry that it was out. You should have stopped it. You should consider what you are saying with each other. That is the idea isn't it, to build up relationships?

How can you Work together if you don't want to make attempts to understand each other in such a way that you're not going to be over-critical? You can see things that happen. You may not agree with it, and you may feel sorry, or you may have some idea that you wouldn't do it and such and such. That is all right. But what is happening to the people who are involved when they hear from others about things that they themselves experience and for which they are trying to find a solution and then you come in with your opinions not based on ten cents? Will you please stop it if you want to Work on yourself? It does not belong. You should have sympathy. You should have care. You should have really a caring for each other to the extent that you must say instead of having a criticism, what can I do to help? How can I understand such people even if they are in your opinion and in your mind a little foolish? Are you so clever? Ask yourself. Are you so clever ea--every one of you? When it says in the Bible, 'who is there without sin, who will not

throw the first stone?'

We are in that kind of a community when--because we are a little closer together in living proximity of each other. And that is what I really would like to say this last meeting. You have to learn a great deal and you may not take it from me. You may not believe that what I am saying that I honestly mean and you may have your own justifications for it. And whatever that is, it doesn't concern me much. I see things a little bit in a certain way and I have a feeling and I get an impression, and sometimes I have an intuition. Sometimes I have a sensitivity. And I keep in mind all the time what is in relation to Work possible and what should one do.

You see, I see these movements in this particular section on the Coast and what we have in Warwick and what we have at different places in the country here and there, trying to do their best to hold together a little bit of a group, or the increase of particular inquiries regarding Work. It does happen of course and we are here and there in a certain spot not knowing what to do. We have a few tapes and cassettes and we can send them around and hope that they will do some Work or encourage such people to, to read or to talk together with their friends and it does take time to attend to it, and maybe it's good; maybe it isn't. And sometimes I dare to say to myself, 'Why do I come?' I said that in the very beginning. I told you that. I want to help. But if there is not enough desire that you don't want to be helped, why should I spend the time and energy and the money?

Well, I think you understand what I mean. Something has to

continue to go on because we have started it. Something is going on because it is alive, notwithstanding the attitudes of some-- sometimes all of us at certain times. All of us are human beings and all of us have characteristics and you cannot blame people for being unconscious. But you can blame them when they are so-called interested in control, interest of themselves in sending energy in certain directions that they can preserve that energy for the good of the cause, or because they have a responsibility for their life and therefore there must be more and more of that kind of wish and also more and more that kind of strength to oppose any kind of, I call it 'gossip', any kind of expression of criticism which is unfounded, which is like energy that flows out of the gutter. It's completely worthless and you're responsible for losing it. Somehow or other it's not to your credit. At the same time this kind of life and the beginnings of inner Life must continue because there is enough wish for that to continue and we have only difficulties going up and down hill through beautiful scenery and sometimes extremely hot. All kind of conditions will happen and we all have to take them as well as we can and we should try to help each other. Don't lose so much energy in being jealous.

You know we use this evening, the last evening, many times for talking a little bit about organization or things that have occurred to me which I believe might be improved, or at least where I would like to make some suggestions. About organization, about the way things are being handled, about different activities, I don't have much to say. You have the problems; you have to solve

them. You have to solve them individually, I think, and at the same time you have to start exchanging information and we should build up gradually a certain library, or a certain bureau--information bureau, and of course the logical place will be in the -- at the office. I always call it Okidanokh, you know. That is where that kind of information belongs very much like what we do in -- in Warwick. There is the CBA office. The concentrated effort of that office is to relate to the different activities. It's obvious that it belongs there. It's obvious that that kind of work has to be handled from there, together with whatever there is regarding crafts, regarding sales, salesmen, regarding investigation of what is being made to be sold, merchandising information. Almost endless. But we have to make a beginning, and I would like to see that set up. We can go in detail about that later. It doesn't matter. It will grow. It can grow provided every person helps.

We are pretty--pretty close to the possibility of moving, also for the sake of improving what ought to be improved: the Bakery in larger quarters and on Main Street, the Hand Goods in still larger quarters for many different purposes, particularly also for a showroom for the Furniture Guild, for that what is necessary as office space like I just now said. All of that in the hands of a few people here who are not only interested, but also become responsible. I hope that it will be possible to pay for these kind of changes out of pocket, that is, out of the money you have in the fund.

Again I would like to emphasize the necessity of the nine

percent. You see, the way I do it in Warwick, the nine percent coming from activities is used for reinvestments, for improvements, for certain things in connection with work at the Barn because that's an offshoot of such activities, of the buying of materials for any kind of activity we have to do for the Barn itself. That comes out of that fund.

The other fund by which we receive money, and so do you here, is a different kind. It is, as it were, for payment to belong to a group and a group then as a group has certain advantages, in meeting, in having a chance to listen to some tapes and making them and sending them out and so forth. That comes out of the funds which are obtained by means of monthly contributions. Those two particular sources do not mix. The activity fund, the nine percent, is separate from that what is monthly contribution, because one comes out of the activity itself, the contribution comes out of your own pocket. So don't mix it and don't think that when you pay nine percent you should not contribute to the monthly. The monthly contribution is important for the maintenance of a group and they, such money, will pay for all kind of correspondence, postage, overhead, light, heat, transportation in general, all the different things that belong for the maintenance of buildings already existing.

Try to see it that way, because the Land is going in that direction and you have to prepare for it now. It's necessary to prepare also for the Pacific Coast as a whole. There is something that has to be done to keep the different groups together, and although I still adhere to the original pentagon idea of five places

where there are centra for information about Gurdjieff: that is, of course, New York and Warwick; then Boston as a little independent group still in close relationship to us; Santa Fe, and here on the Coast, San Francisco, and the Land; and Seattle, also independent, at the same time quite close. There are other groups, and on the Pacific Coast they belong to a little string of small ones, but they send in tapes or they talk and they have to be answered: Chico, Los Angeles, whatever there is of Portland, Vancouver, British Columbia and maybe I forget here and there certain things, including now if I could, different people who inquire, send their information sometimes to us which they call 'head-quarters', but which I would like to have handled through here, answering of tapes to be handled from here. You know, we are doing that. We are taking care of Chico, taking care of Seattle from here; we are taking care of sending certain things to Santa Fe from here because it belongs to the West Coast. It is still difficult to know what to do as far as Santa Fe is concerned. There is Colorado; there is Wisconsin. There are different small groups already in Dakota, in Chicago, gradually starting. But we have the same problem of course in the East Coast. Different things, from Detroit on down to Florida and Miami.

Correspondence - it takes time, but it is necessary. Such people are interested and they can be encouraged to make smaller groups and they do many times. I would like one person here to be responsible for that for the Pacific Coast. I would like to set up that kind of an office, with a secretary taking care of all these things that concern the outside world, regarding, from our stand-

point outside, regarding all kinds of tapes. It should be centralized in the Bookstore to start with. Afterwards it should be moved to the, to the Land, and that office we have there should be used much more than it is being used now.

But those are little arrangements. I haven't talked very much about it, and in particular I didn't talk to the trio, and I would like them to know that these kind of things still are in a transitory stage to be decided as we find it necessary. But that is in general in my mind to expand, to see what we can do, because if we try and we answer to certain requests from the outside, I call it 'outside world', where there are interested people, we ourselves also are drawn together much more. And that is the important part.

We will have to pick up again transcriptions, the necessity of establishing index, library, information that we have in New York should be carried over to here. There should be more contact, let's say, with Seattle. There should be definite contact between here for these purposes and New York - I call New York Warwick, the East Coast - the same way as we are now trying to establish more and more contact between Boston and ourselves.

And it might sound a little 'high falutin' and even looks, perhaps, as if you think that I am interested in large organizations and sitting in an executive office and having several secretaries on my left hand and my right hand and so forth. You know Goddamned well what I mean. I am not that kind of a person. I believe there is a responsibility which I think rests on us, and that is a responsibility that has been given by Gurdjieff. When he wrote ALL AND EVERYTHING it was with a definite aim to make things known and it

was then published in the outside world. And it is a very good thing it has been published, because now that can be used to counteract certain idiotic statements which appear here and there every once in a while in certain other books, also published, and usually for the sake of the author who would like to be known and then derive a little benefit from it, either with honor or just with a little money.

But I'm not interested in that. I'm not interested in any kind of publicity than only for the sake of Work - that certain things exist regarding descriptions of Objectivity, that ALL AND EVERYTHING is available and sometimes will need a little interpretation, and that we over the years have worked to bring together that kind of information for the benefit for those only who are interested in wishing to Work, not for those who just want to have a little satisfaction of thinking that they know about it when they don't, because they only have read two or three pages in ALL AND EVERYTHING.

Now I'm talking about devotion. I'm talking about the necessity of an understanding among us that there are certain things that have to be done in combination with each other, and that from that standpoint it is very necessary that we try to work together, because if that can exist you will see that logically the other, which is destructive, does not exist, and on that basis of wishing to build up, such destruction can be told to stop. That means sometimes, I mentioned a little while ago, the weakness on the part of people to let certain things go. But when it happens in your presence, I hope you can say in a very definite way, but not in

anger, you can ask people to shut up because they don't know what they are talking about.

I talk about those things in Warwick also and you get the tapes from them, but maybe you don't think they appeal to you or don't belong here. They do belong as much as they belong in Warwick because you are a growing little community, more and more expanding. I hope that there will be more interest to come here to the Land, knowing full well how difficult it is to take such time off from your ordinary life or the responsibilities you have towards your family or towards a house that you want to build or has to be repaired. Of course I know about that. I'm in the same kind of a boat. I know how difficult it is to divide my time, and honestly sometimes I don't know if I'm doing the right thing or the wrong thing at that moment. But, the one thing is, I do it conscientiously, so that then there cannot be any accusation from anyone outside and certainly not from me, because I become convinced with my Conscience that I have looked at all the different influencing factors and I have made a decision to do that what I believed was the right thing to do. I've investigated like Saint Paul many different things and finally kept that what is good in accordance with my standard of understanding. And that is what I am talking about.

When you wish to come to the Land, when you have for the Land for the reason of working together and understanding each other and maintaining a level of philosophy and psychology, partly for the benefit of the group, and in general for the benefit of a few people in the totality of mankind, then that determines your level

of being. It determines where at times you wish to live within your heart and express it in the terminology of Man Number Four. That there is interest and also belief in the possible growth of yourself, that that what you understand then more and more what-- of yourself to be, is what is there as actual existence, as an actuality, as a so-called 'fact of existence' and usually indicated by matter in a certain form and in which form there is life, and also the question of potentialities which belong to the world of probability, because even if each man is entitled ultimately to become a child of God, and even if we don't understand the ideas of why worlds have been created, and our notions about time and Heropass are very difficult to see from the standpoint of God Himself, and it is almost impossible to imagine that Heropass was eating God up when God is omnipotent, and you see these kind of notions are very good for us because we are still half asleep anyhow so it doesn't matter if we daydream a little bit.

At the same time, it's necessary to see what clarity there is in these kind of ideas and concepts, and for that reason we do get together and we want to see what can be done with all of us together trying to make certain things actually come into existence and to hold together. And this is what I mean by the kind of honesty which is required for oneself to be in the presence of others and to be able to talk about your own experiences regarding Work. If you want to do that, if that kind of devotion exists, if that is, sometimes we say, that your heart is in the right place. It does not mean that you have to be systematic in coming every week at a certain time and attend to the Barn or to the Land business. It's

quite possible that there are other things you have to attend to because they are more important. I said a little while ago, family, or sometimes states of worry which have to be settled. But if your heart is pointing in the right direction, that is, if there is a wish from your heart which goes out to the well being of the Land, then you will go when you can and then you will be justified at times to stay away.

At the same time, you Work with whatever you have and you have to consider your own health, your constitution, the way you are, the way you have been effected by certain impressions to which you have reacted and which may have taken their toll, not insisting then that you continue in the same way with business as usual, but that you're also, in that respect, that you become much more flexible and much more flexible in the division of your time and to have for yourself a certain assurance that that what you are doing you can justify and that no one really knows what goes on in your inner Life.

That it is necessary sometimes to emphasize that, that you have secrets, that you have a private life, that the four points of the Tetrahedron are very important for a person: the privacy, the personal, the professional and the sociological. All four have to be adjusted to each other and all four have to be fed in a certain way and so that gradually in each one something of the others appears and in each one, particularly the personal one, something of the privacy can be disclosed. But the private life is that what is really one of the tops of the Tetrahedron. Private life in that case points to above, that is really a result

of the vertical line drawn within the equilateral triangle at the bottom which serves as the foundation, in the center of that, erected perpendicular to the surface reaching the height assigned to the Tetrahedron based of course again on the equilaterability of the different sides. That is your privacy through which you reach God and through which He can enter into your life.

I looked at the mountains today and I saw many, beautiful, like Shasta. Shasta - cold - still snow, still majestic. Inside who knows. Shasta is a strange kind of a place. I have an idea that Indians lived there and they, as you probably know from New Mexico and Arizona, there are several places there which are still very spiritual and are considered holy and about which not much is said unless you happen to be an intimate, as the Indian tribes themselves, and that you are not going to be invited to the holy place within the village unless, you might say, you have a certain 'diploma'. And so I think with Mount Shasta, I believe that there were Indians at that time and that even at the present time it is a place where spirits happen to live. It is attracted, attractable, or rather, there are different groups or a few in any event who are attracted to it. And in being there last night, I tried to think under what kind of influence I could be sensitive enough to that what is there and perhaps such -- certain things which then can exist in a spiritual world may be communicated to people who are sensitive and I wished to be open to it. It would be worthwhile to see why many of these mountains like Shasta are like craters. They are volcanoes. They are very much pointed; they are just not particularly nice on the top. They are always

too pointed and too difficult to climb, but this is the only way by which God will be reached because he's not going to sit down in a nice little valley way up on a plateau. He is at the end of Work itself. He belongs to Work because nothing will be reached unless one Works, unless one makes attempts to grow, unless one uses the friction which is in existence in anything that grows, because there is always an opposing factor and the friction that then is created because of this--these two forces always will result in a form of Work effort and as an effort yield a result. Mountain climbing is not easy. It is rewarding and on the top of a volcano you can have many different experiences hoping to reach closer and closer to God Himself.

We must look at life that way. A trip is very interesting to remind you. There are the ups and downs in our life. There are ups and downs in relationships. There are ups and downs in conditions of the Earth itself. There are the mountains and the valleys and the rivers. There is Mother Nature performing, or at least playing roles of a certain kind. And we can associate with them, try to understand them, try to stand in awe, try to understand more than what we actually can understand, that we have a constant wish of wanting to know more than our capacity will allow us to contain.

This is the meaning of life constantly keeping, existing, in yourself, never to be old, always to remember that life is worthwhile living for, and that life when it is called upon will never leave you. And that that what dies is not life. It is only the form in which life happens to be to enliven that form. But there is a time limit for the existence of certain forms of matter. They

start, they exist for some time, and then they are destroyed or disappear. That is everywhere; it doesn't matter what kind of substance you take. All of them evaporate in time including ice, including radioactive substances.

You all have a lifetime or after that lifetime all of them die. On that same basis it's our body, existing for some time, reaching a high point in existing and dying down after that, gradually destroying, gradually changing the different molecules into components which are a little easier you might say to handle, not as complicated as fats or like oils or substances of which organic life so-called, is built, or which house for life itself the greatest facility to continue to live by means of such organic substances.

There are two kinds you know: the organic ones which are complicated like the sugars and the fats and the different, I call them oils, only, in a general way, because our life is mostly an oil chemistry. It is not only water. Water is only used for solution of salts and to keep them in equilibrium. But besides that, those qualities of higher forms of molecules which are organic for one, the breaking down process in digesting is to bring about very simple forms as end products including carbon dioxide as something that continues then to be in--exhaled, or water which is simply reduced and taken up in different kind of forms. Together with that there are small elements absolutely necessary for the existence of the physiological welfare.

In Work there are exactly the same kind of prop--properties. There is one big hunk, you might say, of universal value, of esoteric knowledge represented by God Almighty, by description of all

different kinds of the grandeur, by a description of what Heaven is, what are Conscious states, what are the different forms grouped together as mankind, different world bodies existing in the Universe. That is the sum and substance of that kind of universal organic form of life. That is really life itself.

MR. NYLAND: All right. (turn cassette)

MR. NYLAND: All right, Harry?

Harry Strauss: Yes.

MR. NYLAND: And together with that large volume, not necessarily of a high quality, are other substances in much smaller doses, but of extreme high value as quality, elements like calcium or magnesium, iodine, things that do occur in very small quantities in the body, but they produce the maintenance of the body itself. And when one or the other is lacking, because of certain glands not actually functioning correctly, then they have to be augmented by that -- such small quantities and not big quantities of antibiotics, for instance.

With Work it is the same thing. There is a fundamental something that one must understand as a life form of which we are part and that in that sense we all belong to the totality of life existing and existing everywhere and always. That for that this life as eternity then, represents something that will not be lost, that can never die, will have to continue to exist and for the balance of such existence has to be in motion. That is interesting to see, that such motion has to be there to produce an equilibrium; because by itself, when it is just a form of energy existing in one place,

the energy does not become known. It is there as a quality, but it doesn't fulfill any function because it is dependent on the place in relation to that, let's say, where it could fall to. But when it is set in motion there is a difference, because then there is a chance of directing such energies into certain, into certain periods of time or in certain places of space for the benefit of achieving further and further into what we now call infinity, a balance of existing as a result of active forces.

And this is explanation of the Heropass that Gurdjieff uses for the maintenance of God Himself, existing then in motion and not allowing anything to come to a standstill because it would not have a meaning and it would not be expressive.

Therefore life existing in forms which are only potential do not really exist. It's only when the potentiality goes over into a movement as a result of the probability becoming actual that a potential fulfills its purpose of having existed in the first place as energy of place and going over into kinetic energy as movement. Because then the equilibrium can be maintained as a result of such movements and the equilibrium becomes an expression of life itself. It does not do damage to life because it can go from one form to another.

That what dies, so-called, simply means that life will not continue to insist in existing within it. It will not wish to enliven it after it has extracted from it (that is the matter in which it happens to be), everything that can be gained for the further continuation of life itself: that is extracting energies for the continuation of movement and momentum. That is all that

life gets from us.

Life as we know it and is divided into two different sections, an outer section and an inner, an inner life condition which we call sometimes 'essential' and sometimes essentiality of the highest degree which is Magnetic Center. All that this is simply a life which is within this form and bound by it. But the life itself as principle is identical to God Himself. And even God has to Work in that sense, for Himself, to prevent His thoughts or feelings - and strange to say that - about Time effecting Him.

The question of similarity is only to introduce a factor for ourselves down on this Earth to create certain forms of understand for us, which, after they have existed for a little while and have produced effects on us are simply dismissed as of no further use, because that what has profited by it is our own life in the form of having the existence of matter first, and gradually creation of the other forms of density which again and again temporarily keep life afloat. After that kind of time, when time has become timeless, such forms do not exist any longer. And the question of Infinity can then be understood by the existence of constancy of forces, moving as we say, but not moving in the way we consider a moving. We are dependent in describing a moving as from one point to another. And the existence of omnipresence, that what is everywhere and always, means that all points are equal and are the same. So there is no movement possible between them. And then we are left simply with one concept, that is a rate of vibration existing at the place itself and that the result of that is called

Emmanation. This we attribute to God as God. That what we attribute to ourselves as man is radiation. It is the same kind of form without the freedom of emmanation. Radiation is directed towards one aim. Emmanation is directed to the totality of all aims. Emmanation is contained within the sphere. Radiation is limited to a line.

And to change gradually in concepts from that what really takes place is made up of these small particles of understanding which are necessary to be mixed up with that what is the totality of all life existing in this lump of flesh that we call a body. And that the little elements, small as they are, are of the highest value because they are quality and not quantity and we have to learn more and more to see the small things in life, how they effect us and how the larger things are built up of the smaller things.

Now we apply that to Work. Work starts to exist from the simplicity of a very simple application. It starts to exist with cleansing and purifying what is in our immediate neighborhood, of that where we, as human beings, happen to live and to be very persistent in doing the right thing regarding the surrounding, and feeling that it is necessary to do that for the sake of something else.

The physical activity which is required always means that it has to be done as well as possible without daydreaming, to be attentive and to care for the small things - little movements of one's fingers and hand; little bits of vibrations that take place in the body; little bit of changes of expressions on one's face; a little

bit of a shrug of a shoulder; a little bit of a word that is at the end, not accentuated but flows out into space; a little bit of indication with the head of an understanding for oneself, a reacting, very slightly, to that what is happening, and at the same time such totality, of such multiplicity of different forms of behavior make up a man.

It's not his body--all, all of it. It is not even his feeling or his solar plexus or his heart, and it's not his brain. It is the little bits of things which exist within, which at the proper time are called upon to continue the state of equilibrium of a body when it is physiologically healthy. And this is what we have to learn, because in general we judge by the size and by that it appears to be of great weight. We do not as yet judge enough by the quality within, of what makes life really alive, what are the rates of vibrations of life itself causing then the big body to become apparent as a life, all the time keeping in mind that homeopathy is really the solution for homo, that is, for a man, and that allopathy is just for the generalities of mankind.

It's interesting to see how small quantities effect in time big things. That when we start out with a very little bit of one or two cells of the creation of 'I', that that in itself having life and being fed and constantly attended to will start to grow out into a fullgrownness of that kind of an entity which we call the functioning of an Objective faculty. And that it grows out into different kind of forms belonging to different levels - in the first place the Kesdjanian body, in the second place the Soul body. And that for that reason everything that is done for the furnishing of 'I' or

keeping it, as it were, alive in the proper surrounding, that the final result must be another kind of a form of life which has different forms and because of that, different qualities.

The opportunity is given during the daily existence. It is given when you wake up in the morning and it is really required to pay attention to it. You should walk fifteen minutes as if you were walking on eggs, that you are very careful to see really where you are stepping and to be so intent on that that your total body becomes engaged in it. You try that as soon as you get out of your sleepy state. It will help you when you have the thought early to become a Man much quicker than allowing your sleep gradually to disappear. You don't want too long a twilight or a dawn. You would like to live in a tropical country where the temperature is sufficiently high to accelerate the different reactions. But that also implies that the sun is very short time between that what is passing the horizon and actually being above the horizon, or the period when it is below the horizon and starts to become noticed and the point where it actually appears at the horizon. That time length is very small in the tropics. Of course it's extremely long at the north or the south pole.

We are that kind of people. We move sometimes from the north pole to the tropics to the equator, where the equator is equal to the horizon, where we then will want to live with the sun in zenith, where at the north pole we can only live for six months with the sun being seen and not going higher than about twenty-three degrees above the horizon.

In between we live subtropical, a little closer to the equator, a little bit further north. We are changelings. We are not all the time in a correct equilibrium. We are effected by all kind of moods, by all kind of conditions from the outside which we allow to enter. We simply are not exclus--exclusive enough. Rather we don't exclude those things that are deleterious, partly because we don't know it and partly because we are not strong enough to exclude them. We allow conditions to exist which we know are deleterious. We want certain moods sometimes to continue because it's wonderful to wallow in dirt. When you are stuck in the mud, you need preparation to get your car out. You cannot start it right away and expect it to run away. The jacking up of a car and preparing it for the possibility of putting something under the wheel is a period of preparation for each person during a day to approach that what he wants to do as Work, should require from him attention he can give it as much as he can and in preparing the soil. You clean the soil of the vineyard first a little bit before you will want to plant. And even after planting the seed it will take some time before it comes up, and when it comes up it's very, very small, and it will take a long time of considering that that what is attention given to the further growth before you will even have grapes. Maybe you have to do a lot of pruning and finally the grapes are there, and then the grapes have to be picked and they have to be pressed, and the wine has to stand, and then it becomes better and better the longer it is standing provided it doesn't turn into acidity.

This is the life of a man on Earth. Sometimes he wishes to go

to the tropics. Sometimes he is bound to the place where he happens to live. The Mohammedans want to go to Mecca. They cannot always go because they are bound by their family, by their profession, by where they live and they don't make enough money. And all they can do is to sigh and to look in the direction of Mecca and wished they were there.

But when they do that, they are optimists. They single out, of the totality of their existence, the little elements which make them grow. A pessimist--an optimist is a man who is a discoverer, a man who wants to find the nuggets of gold within himself, who wishes to emphasize the existence of that because he knows that they are more important than the bulk of himself as total quantity of experiences.

Many experiences are not worthwhile at all than only from the standpoint of support of your ordinary life through every day. But that what becomes the light point of yourself is the result of certain forms of energy appearing, of a different kind of quality, and then giving health to your psychological or to your inner spiritual body. The night feeds the day by means of the stars. The multitude of stars and constellation are the points of light during the time when energy is absorbed, so that then when the day comes, the sun will have enough energy to light up the whole Earth wherever it can shine. One learns many times because of darkness. One tries to find out what is the light when the eyes are closed and to turn that within to see if then perhaps it may be necessary that attention should be paid to inner Life.

When you work here, when you come to the Land, you should be

an optimist. You should have belief in the possibilities which exist in your own belief of the experience which you already have of taking that what has been helpful and has pointed in the direction of God Himself, that you see that all the time instead of just staring yourself blind on the darkness without seeing the stars. It is not possible to see the sun all the time and even if you do see it, it's a little burning and it might effect your eyes even.

But what you can do is in the dark, to select the light points and then there is something written over the sky in the form of fables. Orion will have a meeting--a meaning, and so will the Great Bear, the Dipper as we call it, and all the systems - the zodiac systems, Hercules if necessary, what is it, the Lamb, Aries, Taurus, Lion, Libra, Scorpio, Capricorn, they're all in the sky; they're all reminders for you during the night. They are given there at that time to guide you, because it may be possible that from such realms of existence actually assistance will come to you when you when you are under the influence of rest and relaxation so that then your thoughts and feelings can be free and make dreams or that dreams can be created.

I hope you know sometimes that that what is a healing influence of a spiritual kind is attended to at night; that at night your body is open to receive. That then those healers - they are called spiritual doctors - who operate, that is who carry out their profession when everything is quiet and then enter into your life, sometimes by means of dreams, sometimes just excersizing their spiritual right of understanding and operate on you on the spritual operating

table. I hope that you know that such healers exist and that it is more and more a matter of becoming sensitive to that, to be effected by them, so that that what you forget during the day can be remembered during the night.

I wished that you consider meetings here very important, that it is a part of your life which belongs to your essential being, that after some time you have to realize that devotion requires on your part that you consider it more important than your ordinary daily bread, that you have to pray to God to find out that he still exists, that you have belief in your own life and that that kind of a dedication is three-fold with you, that it is combined -- combining all three centers into the oneness of the wish for a prayer, because if you pray to God you want to make sure that it is going to be heard and the limitations of our power is only in the combination of the totality of the three centers existing in unity, in wanting to understand each other and to understand the aim of every one of the three.

The aim of all three centers is a level of Being in freedom away from this Earth. Whatever may be the first stepping stone, wherever you wish to stay for a little while, wherever perhaps, you may be compelled to spend some more time, I do not know what your private life is going to tell you and nobody will find out before you die, because even that you won't know and no medium will tell you those kind of secrets.

The secrets of your life you have to work for. You have a chance by means of working on yourself to acquire a language. That

is the language - sometimes we say 'like music of the spheres' - this kind of a language is belonging to one sphere only which is your own, which is the symbolic representation of a moment expanding into space.

And therefore when one continues to want to come here, not only that you have obligations, but you must for your own sake see that that what takes place with you in ordinary life and in unconsciousness can at least be partly compensated for by your existence here at the Land, where there is this opportunity to remind you because of the close proximity of others who have similar ideas and similar aims.

And again I say you don't profit enough from each other, partly because you're not open, partly because you don't ask enough, partly you have prejudices, partly you think you already know and you don't consider yourself sufficiently small. It may be exaggeration when Gurdjieff calls it a slug. At the same time it's an idea, isn't it? What is one as a little speck of dust on this Earth, even comparing it to the totality of mankind? What is a little bit of a human being and how do we blow ourselves up and how conceited do we get?

So to become simple, I hope for you. I hope you come back soon again in a larger quantity over a weekend. I hope you can maintain responsibilities between each other in relationships and for yourself in the distribution of your time and energy and your wish to live, justifying it by the aim and not by the means. That you ultimately must realize that the time will come where you will

be free and that then you will have to understand that that what then exists will determine what you will be in the future of your existences. That your karma goes with you through this life, that it is necessary to understand what it is, if you can, now, as much as you can understand the laws which are expressed in the terminology of this Earth -- as much as seeing the principles of such laws, you will be enabled to see beyond or behind the activity of ordinary phenomenon -- phenomena and that then that what is beyond becomes the law of three, the noumenon, the word of noumenon; the world of names, not of words. We lose the words and the content. We substitute only a name for identification of just a little quantity of life still bound. When freedom exists, the name also disappears and the noumenal world becomes a unit of one only, as an entity, but in constant action.

What will I wish for you? You know it. For your life and understanding and a clarity and a real wish to reach out to that what is within your grasp and to build within yourself such hope and expectation gradually changing in a belief through imagining, and gradually from imagination becoming real in the application even in daily life and wherever your life will carry you.

Work as much as you can among yourselves and for others and above all, I feel, develop your feelings - your emotions - deepen them; let God enter at times when you can open the door. But instead of God, let many people come in and open your door. Let them knock on it; ask what is the passport; if they say, "I want to talk about blue sky", will you tell them to go away and enjoy themselves?

But if they knock on the door and you ask, "What is it?" and they say, "I am bothered about my soul. I do not know what I am. I am confused and I need some kind of help because I cannot do it by myself, and my prayer has not as yet been answered; then maybe I didn't know how to pray, but I have to have communication of some kind. I have to have a listening board, something against which my selves will reflect and will return to me purified because of the sounding board, the well-willingness of listening by someone who is concerned and who in return will give me back more essential values because such a friend is not as engrossed and engaged and as identified as I am."

I hope you can live in that way together and not lose hope or despair. The future, of course, is there. You will be there. The question is how and what and of what quality and with what wish and strength and understanding and, above all, humility.

So I wish you goodnight, a good stay. I will come back as soon as I can. Goodnight everybody.

END OF TAPE

Trans: California